A U M

As for human nature, it is the same now as it was a million of years ago. Prejudice in general, based upon selfishness, a general unwillingness to give up an established order of things for new modes of life and thought—and occult study requires all that and much more—pride and stubborn resistance to truth, if it but upsets their previous notions of things—such are the characteristics of your age.—*K. H. in Occult World.*

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RELIGIONS OF THE FUTURE

The Theosophical Society was chosen as the corner-stone, the foundation of the future religions of humanity.

—Letter of the MAHA-CHOHAN.

THE letter from which the above text is taken was originally addressed in 1880 to Mr. A. O. Hume, the intimate and associate of Mr. A. P. Sinnett. It forms one of the series of direct communications from the Masters of Wisdom upon which were based "The Occult World" and "Esoteric Buddhism," the two earliest popular presentations of Theosophical teachings—books which possess an enduring value because of the direct quotations contained in them from Masters' Letters. All these letters, as indeed all other authentic communications from the Masters during the last quarter of the nineteenth century, received by members of the Theosophical Society, came through the agency, near or remote, of H. P. Blavatsky. No one save accepted Chelas has ever yet solved, or ever will solve, the mystery of what that "agency, near or remote," was and is.

Various dates have been ascribed to this letter and various parties named as the recipients. G.R.S. Mead, in printing the letter in full in "Lucifer" for August, 1896, says that it was received by H.P.B. direct from the Masters in 1886. In the book, "Letters from the Masters of the Wisdom," issued by Mrs. Besant's Theosophical Publishing House at Adyar, Madras, India, in 1919, the recipient is not named, but the compiler, Mr. C. Jinarajadasa, says that it was received in 1881. Both the reprints mentioned were from copies, a number of which were privately in circulation during the lifetime of H.P.B. The slight variations in text and the errors of ascription are due to copying and to hearsay—two common sources of fallibility. The facts are as stated in the first paragraph above, which may be verified and deduced from an editorial article by H.P.B. herself in "Lucifer" for August, 1888, just preceding the

public announcement of the Esoteric Section or School within the Theosophical Society. It forms one of a chain of connected articles in "Lucifer" and the "Path," but since that connection is philosophical, ethical, spiritual—esoteric in short—and not publicly stamped, the relation has been noted by but few. The article is entitled, "The Theosophical Society: Its Mission and Its Future," and was reprinted in THEOSOPHY for March, 1913. For purposes of comparative study and reflection we reprint elsewhere in this issue the full text of the Letter.

The series of which it forms an integral, indeed the superlative part, was written (or "dictated") by various Masters. Most of the letters were from "K.H.," to whom "The Occult World" is dedicated by the author; a few were from the Master "M.", and one only from the MAHA-CHOHAN—He whom H.P.B. called "My *Master's MASTER.*" This letter is not quoted from by Mr. Sinnett in any of his writings. It was as unpalatable to him as to Mr. Hume, or to the Brahmins of India, and as it must be to any sect, any sectarian, theosophical or otherwise, that is, an adherent conscious or unconscious of "special privilege" and whose innermost desire is for something exclusive and superior in things spiritual as in things intellectual or physical, in which he and a few other chosen beneficiaries may play the part of "the Lord's anointed."

The Letter must be construed as stating the Law of the spiritual life for all time and, in a concrete practical sense, the Law of the Theosophical Movement as practiced by the Masters Themselves; therefore the Law of effort "to benefit mankind" as it must be learned and applied by all theosophical students. It is a direct communication from the very highest embodied Intelligence on this planet to every Theosophist who will have it so. Viewed in this light its teaching value, its guiding strength, its readjusting power, its inspirational agency, its spiritual potentiality as the *Antaskarana* between the humblest neophyte and the Heart of the Lodge of Masters, is continuous, unbreakable, limitless, in scope and content.

Surveying the "religions" of the past and of the present for what light they may reflect from the *Sun* of the Law of the Spiritual Life as laid down in this Letter, anyone may see how Taoism, pre-Vedic Brahmanism, Buddhism, and Christianity, each and all, spake the same Authority as is implicit in this Letter; see how every Founder of every religion, faithful in transmission of the Divine Light, taught and himself exemplified the essentials of religion "pure and undefiled" to the humanity of his epoch—essentials so simple as not to overwhelm the understanding or the applications of a child; essentials so profound and all inclusive as to give the greatest minds among men their fullest scope. And anyone may see how the Authority of Spiritual Knowledge, obeyed implicitly by every great Teacher, has become, through the unfaithful stewardship of succeeding generations of disciples and priests, transformed and corrupted into the spurious *authority* of this world: the authority of apostolic

succession, of dogma, of ritual, of faith in and obedience to the self-constituted officials of an exclusive hierarchy—the authority of the governors over the governed; an authority to be *enforced.*

Turning next to the multitudinous sects which have sprung up in every great religion, sucking its life-sap and hiding its decaying and leafless trunk under the variegated mass of parasitic foliations, and taking the "Christian" sects for example of what is equally true of all the "great" religions, what do we see? Everywhere and in all of them, with one notable exception, the claim of exclusiveness within an exclusiveness. All hold the "bible" as the exclusive "revelation" of the "only" God— *their* "god;" all other "gods," all other "revelations," spurious, false and counterfeit. Each of them is ready for "brotherhood," for "communion," for "fellowship" *provided* its *exclusive* claims are accepted by the others. How can there ever arise *unity* and *brotherhood*—the essence of all religions—out of *separative* claims and beliefs? The Roman Hierarchy has ever held, and now holds, the position that there is but *one* Christian Church—that of Rome herself, of course—and she is now and always has been quite ready to welcome "home" her "rebellious" children. The recent "Lambeth Conference" of the Anglican Communion held out to all the sects a strong invitation for "Christian Unity," offering to accept as valid all Roman Catholic and Greek Catholic priestly offices and officers, if only those establishments would consent to "return the compliment"; offering furthermore to do the same with all the numerous Protestant denominations provided only that the ministers of the latter should undergo the "formality" of a re-ordination at the hands of the Anglican, the Catholic or the Greek Catholic Episcopacy. Neither the Roman nor the Greek Hierarchies have paid any attention to the invitation. How could they, without forfeiting their own exclusiveness, their own pre-eminence? The just-held conference of Bishops of the Methodist Episcopal Church has "declined with thanks," as to permit their "re-ordination" by the conferring grace of other Bishops is to admit the invalidity of their present "consecration." It has been but a couple of years or so that pious and well-meaning Mr. John D. Rockefeller, Jr., made a similar plea for "Christian unity" if only all the rest would admit and unite on the basis of the Baptist communion's special "means of grace." How can there ever be unity on the basis of non-essentials? And it is non-essentials that form the backbone of every sect and sectary. In essentials, Unity; in non-essentials, Charity. Thus Lincoln. "The world is my country; to do good is my religion." Thus Thomas Paine. These two men, both non-"Christians," therefore "irreligious" from the sectarian standpoint, gave in a sentence the *essence* of pure religion—and both of them practiced what they preached.

Amongst all the Christian sects the "Quakers" alone form the shining exception spoken of, and they are no "Christians," for they have customs only—no dogmas. Amongst all religionists of the

past and present the Buddhists alone still cherish the "heart doctrine" of peace, brotherhood and charity, but they, like the Quakers, have lost the seminal principle of all true faith. So long as sectarianism and its accompaniments exist, so long must the necessity exist for the spirit of propagandum—of the dissemination by precept as well as example of the essentials of the Spiritual Life. Shall the world be left to the mercies of the "eye doctrine" by those who enjoy the fruits of the "heart doctrine"? *God forbid.* Thus supineness in the midst of a world three parts plunged in sectarian superstitions or soulless materialism, is the fatal weakness of the Quakers, the Buddhists of the West, and of the Buddhists, the Quakers of the East.

Alone of new-risen efforts toward a purely based popular religion is Bahaism. It ignores all sects, all cults, all revelations, all gods, all distinctions, based upon differences and exclusions. It looks on them all as mere edifices, mere garments. It says in effect to all men everywhere: Choose what form ye will, remembering always that it is but a *form,* but let your worship be to the One God, Whom ye may know if ye but remember faithfully that He is the God in *all,* without preferences and without exclusions, and that true religion is service to Him in all forms of Life and Being.

This is the religion of *Bhakti;* this is the religion of "faith and works"; this is the religion of "doing service, of strong search, of questions, and of humility." Whether in one form or another, it is the only religion that can flood the human heart with both charity and zeal, and in the divine overflow transport mankind to the shoreless sea of Spiritual Knowledge.

Charity without zeal is, spiritually, to seek happiness for one's self alone; zeal without charity soon degenerates propagandum into proselytism. The cornerstone of the future religions of humanity has already been laid in that *nucleus* of a *Universal* Brotherhood of Mankind, the *true* Theosophical Society. Already the mighty undercurrent of Masters' Cause has roused devoted souls in every sect, in every land. Many—most—of these are still, in their human errancy, trying to put the *new wine* of the spiritual life into the old bottles of some "orthodoxy"or another, but its vigor will burst the bottle and the "wine be lost"—to the containing sect or dogma—but the freed *souls* will find themselves afloat upon the stream of an emancipated consciousness, which will lead them straight to the great Ocean of the Wisdom-Religion.

The "religions of the future" will be ethical, moral, practical, scientific and philosophical—all but steps merging and leading from one into another until all men everywhere find themselves on the Monadic summit of the *God within.*

THE GREAT MASTER'S LETTER*

THE doctrine we promulgate being the only true one, must—supported by such evidence as we are preparing to give—become ultimately triumphant, like every other truth. Yet it is absolutely necessary to inculcate it gradually; enforcing its theories (unimpeachable facts for those who know) with direct inference, deduced from and corroborated by, the evidence furnished by modern exact science. That is why Col. H. S. Olcott, who works to revive Buddhism, may be regarded as one who labours in the true path of Theosophy, far more than any man who chooses as his goal the gratification of his own ardent aspirations for occult knowledge. Buddhism, stripped of its superstition, is eternal truth; and he who strives for the latter is striving for Theosophia, divine wisdom, which is a synonym of truth. For our doctrines to practically react on the so-called moral code, or the ideas of truthfulness, purity, self-denial, charity, etc., we have to preach and popularize a knowledge of Theosophy. It is not the individual and determined purpose of attaining Nirvâna—the culmination of all knowledge and absolute wisdom, which is after all only an exalted and glorious selfishness—but the self-sacrificing pursuit of the best means to lead on the right path our neighbour, to cause to benefit by it as many of our fellow creatures as we possibly can, which constitutes the true Theosophist.

The intellectual portion of mankind seems to be fast dividing into two classes: the one unconsciously preparing for itself long periods of temporary annihilation or states of non-consciousness, owing to the deliberate surrender of intellect and its imprisonment in the narrow grooves of bigotry and superstition—a process which cannot fail to lead to the utter deformation of the intellectual principle; the other unrestrainedly indulging its animal propensities with the deliberate intention of submitting to annihilation pure and simple, in case of failure, and to millenniums of degradation after physical dissolution. Those intellectual classes reacting upon the ignorant masses—which they attract, and which look up to them as noble and fit examples to be followed—degrade and morally ruin those they ought to protect and guide. Between degrading superstition and still more degrading brutal materialism, the White Dove of Truth has hardly room whereon to rest her weary unwelcome feet.

It is time that Theosophy should enter the arena. The sons of Theosophists are more likely to become in their turn Theosophists than anything else. No messenger of the truth, no prophet has ever achieved during his life-time a complete triumph—not even Buddha. The Theosophical Society was chosen as the cornerstone, the foundation of the future religions of humanity. To achieve the

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*The text of this Letter was originally published in *Lucifer* for August, 1896. The title used is our own.—EDITORS THEOSOPHY.

proposed object, a greater, wiser, and especially a more benevolent intermingling of the high and the low, the alpha and the omega of society, was determined upon. The white race must be the first to stretch out the hand of fellowship to the dark nations, to call the poor despised "nigger" brother. This prospect may not smile for all, but he is no Theosophist who objects to this principle. In view of the ever-increasing triumph, and at the same time misuse, of free thought and liberty (the universal reign of Satan, Éliphas Lévi would have called it) how is the combative natural instinct of man to be restrained from inflicting hitherto unheard-of cruelties and enormities, tyranny, injustice, if not through the soothing influence of Brotherhood, and of the practical application of Buddha's esoteric doctrines? For everyone knows that total emancipation from the authority of the one all-pervading power, or law—called God by the priests, Buddha, divine wisdom and enlightenment, or Theosophy, by the philosophers of all ages—means also the emancipation from that of human law. Once unfettered, delivered from their dead-weight of dogmatism, interpretations, personal names, anthropomorphic conceptions, and salaried priests, the fundamental doctrines of all religions will be proved identical in their esoteric meaning. Osiris, Krishna, Buddha, Christ, will be shown as different means for one and the same royal highway of final bliss—Nirvâna. Mystical Christianity teaches *self*-redemption through one's own seventh principle, the liberated Paramâtmâ, called by the one Christ, by others Buddha; this is equivalent to regeneration, or rebirth in spirit, and it therefore expounds just the same truth as the Nirvâna of Buddhism. All of us have to get rid of our own Ego, the illusory, apparent self, to recognize our true Self, in a transcendental divine life. But if we would not be selfish we must strive to make other people see that truth, and recognize the reality of the transcendental Self, the Buddha, the Christ, or God of every preacher. This is why even exoteric Buddhism is the surest path to lead men toward the one esoteric truth.

As we find the world now, whether Christian, Mussulman, or Pagan, justice is disregarded, and honour and mercy are both flung to the winds. In a word, how—since the main objects of the Theosophical Society are misinterpreted by those who are most willing to serve us personally—are we to deal with the rest of mankind? With that curse known as 'the struggle for life,' which is the real and most prolific parent of most woes and sorrows, and all crimes? why has that struggle become almost the universal scheme of the universe? We answer: because no religion, with the exception of Buddhism, has taught a practical contempt for this earthly life; while each of them, always with that one solitary exception, has through its hells and damnations inculcated the greatest dread of death. Therefore do we find that struggle for life raging most fiercely in Christian countries, most prevalent in Europe and America. It weakens in the Pagan lands, and is nearly unknown among Buddhist popula-

tions. In China during famine, and where the masses are most ignorant of their own or of any religion, it was remarked that those mothers who devoured their children belonged to localities where there were the most Christian missionaries to be found; where there were none and the Bonzes alone had the field, the population died with the utmost indifference. Teach the people to see that life on this earth, even the happiest, is but a burden and an illusion; that it is our own Karma, the cause producing the effect, that is our own judge—our saviour in future lives—and the great struggle for life will soon lose its intensity. There are no penitentiaries in Buddhist lands, and crime is nearly unknown among the Buddhist Tibetans. The world in general, and Christendom especially, left for 2,000 years to the *régime* of a personal God, as well as to its political and social systems based on that idea, has now proved a failure.

If the Theosophists say: 'We have nothing to do with all this; the lower classes and inferior races (those of India, for instance, in the conception of the British) cannot concern us, and must manage as they can,' what becomes of our fine professions of benevolence, philanthropy, reform, etc.? Are those professions a mockery? And if a mockery, can ours be the true path? Shall we devote ourselves to teaching a few Europeans—fed on the fat of the land, many of them loaded with the gifts of blind fortune—the rationale of bell-ringing, of cup-growing, of the spiritual telephone, and astral body formation, and leave the teeming millions of the ignorant, of the poor and oppressed, to take care of themselves, and of their hereafter, as best they know how? Never! perish rather the Theosophical Society with both its hapless Founders, than that we should permit it to become no better than an academy of magic, and a hall of Occultism! That we, the devoted followers of that spirit incarnate of absolute self-sacrifice, of philanthropy, divine kindness, as of all the highest virtues attainable on this earth of sorrow, the man of men, Gautama Buddha, should ever allow the Theosophical Society to represent the embodiment of selfishness, the refuge of the few, with no thought in them for the many, is a strange idea, my brothers! Among the few glimpses obtained by Europeans of Tibet and its mystical hierarchy of perfect Lamas there was one which was correctly understood and described. The incarnations of the Bodhisattva Padmapâni or Avalokiteshvara, of Tsongkapa, and that of Amitâbha, relinquished at their death the attainment of Buddhahood, *i. e.*, the *summum bonum* of bliss, and of individual personal felicity, that they might be born again and again for the benefit of mankind. In other words, that they might be again and again subjected to misery, imprisonment in flesh, and all the sorrows of life provided that they, by such a self-sacrifice, repeated throughout long and weary centuries, might become the means of securing salvation and bliss in the hereafter for a handful of men chosen among but one of the many planetary races of mankind. And it is we, the humble disciples of the perfect Lamas who are expected to allow

the Theosophical Society to drop its noblest title, that of the Brotherhood of Humanity, to become a simple school of Psychology. No! no! our brothers, you have been labouring under the mistake too long already. Let us understand each other. He who does not feel competent to grasp the noble idea sufficiently to work for it, need not undertake a task too heavy for him. But there is hardly a Theosophist in the whole Society unable to effectually help it by correcting erroneous impressions of outsiders, if not by actually propagating the ideas himself. Oh! for noble and unselfish men to help us effectually in that divine task! All our knowledge, past and present, would not be sufficient to repay them.

Having explained our views and aspirations, I have but a few words more to add. To be true, religion and philosophy must offer the solution of every problem. That the world is in such a bad condition, morally, is a conclusive evidence that none of its religions and philosophies, those of the civilized races less than any other, has ever possessed the TRUTH. The right and logical explanations on the subject of the problems of the great dual principles, right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism, are as impossible to them now as they were 1880 years ago. They are as far from the solution as they ever were; but to these problems there must be somewhere a consistent solution, and if our doctrines will show their competence to offer it, then the world will be the first to confess that *ours* must be the true philosophy, the true religion, the true light, which gives truth and nothing but the TRUTH.

THE CYCLIC PATH*

Starting upon the long journey immaculate; descending more and more into sinful matter, and having connected himself with every atom in manifested *Space*—the *Pilgrim,* having struggled through and suffered in every form of life and being, is only at the bottom of the valley of matter, and half through his cycle, when he has identified himself with collective Humanity. This, *he has made in his own image.* In order to progress upwards and homewards, the "God" has now to ascend the weary uphill path of the Golgotha of Life. It is the martyrdom of self-conscious existence. Like Visvakarman he has to sacrifice *himself to himself* in order to redeem all creatures, to resurrect from the many into the *One Life.* Then he ascends into heaven indeed; where, plunged into the incomprehensible absolute Being and Bliss of Paranirvana, he reigns unconditionally, and whence he will re-descend again at the next "coming," which one portion of humanity expects in its dead-letter sense as the *second advent,* and the other as the last "Kalki Avatar."

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*From the Original Edition, *Secret Doctrine,* Vol. I, p. 268; see Third Edition, Vol. I, pp. 288-289. The title used is our own.—EDITORS.

THE SPIRIT IN THE BODY*

For Spirit, when invested with matter or *prakriti,* experienceth the qualities which proceed from prakriti; its connection with these qualities is the cause of its rebirth in good and evil wombs. The Spirit in the body is called Maheswara, the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma,* the highest soul.—Bhagavad-Gita, Chapter XIII.

I HAVE your letter of 1st today. Also those "fat pages," which certainly merit all you say of them. Judge once said "It is not money that is needed but Hearts." And it would not take so many—as numbers go—to save a city or a nation. "Providing there be found three righteous men, I will not destroy the city," says an ancient scripture. There could be no greater work than that in which we are engaged. When our lives are ended, what will count? Our defects? Not at all. It will be the efforts we have made to destroy the causes of all defects among our fellow men.

At a late meeting the question of being charitable to the weaknesses of others came up for discussion, and brought out quite a lengthy talk on why that attitude is absolutely necessary, from the standpoint of the spiritual Ego, for right development in the mind of spiritual perception and knowledge. It was pointed out that all the errors of any life result in reality from a diseased—if not insane, at least, un-sane mentality. An imperfection is an imperfection, the difference in kind not being anything that anyone should pride himself upon. Our duty is not to rid our neighbors of their imperfections, but ourselves of our own. The pride that results from fancied virtue was spoken of; judgment in anger—that the anger passes but the judgment remains as a bias in the mind, and a hindrance to the one judged; the danger of thus standing in the way of another, to say nothing of the reactionary effect on ourselves. The talk came up because of the tendency of minds in general to pride themselves upon not having the defects that others have, while at the same time they may exhibit defects, which while not so obvious—as generally classed by the world—are yet worse, because of being deeper seated and harder to eradicate, as well as being more widely injurious.

In regard to your question of confidence. Your words sound as if you had more real courage than you ever had. This confidence should not merely be the power to endure trials and suffering, but to *stand firmly and courageously through anything and everything.* To fall short of that would be a useless sacrifice for all, for slipping to the bottom means to do it all over again. *Now is the time to hold fast.* "Live while you can and die, *only when you must.*" For it is during life, and *then alone,* that the most and best can be done for your fellows in that life. No circumstances can arise that will deprive you of the power of assistance, if that is your inmost desire. For are you not greater than any circumstance? And are not all

*From the letters of Robert Crosbie, here published for the first time.

circumstances your field of battle? Therefore, arise, O Arjuna, and resolve to fight.

If one cannot do what he would like to do, he can always do what he can. No one can do more than this. And doing this, he does ALL. You see that clearly. So let us meet each moment and circumstance as it comes, putting all our energy into doing what should be done according to our best judgment at the moment, and *living* every moment free from doubt, fear, anxiety—joyful that we are alive, and that there is so much of life in us. Every possible circumstance has its Sattwic, Rajasic, and Tamasic quality, and as all experience affects only in accord with its meta-physical aspect, let us take the Sattwic of each and every one. Thus shall we live and get true learning out of living.

Don't worry about me, the meetings, B—— or anything; we should know that *all that is provided for.* You remember what Jesus said: "Take no thought for the morrow what ye shall eat, nor wherewithal shall ye be clothed." This to his disciples, because reliance on the Law places no hindrance in the way of its free action.

Now once more good nights and days to you, and all help.

As ever

NEW YEAR'S RESOLUTIONS*

ALL, no doubt, have made New Year's resolutions, and all, no doubt, have failed to keep them. There must be a reason for our failures, as well as for the fact that there comes a certain season in the year when we have the inclination to make resolutions. These reasons lie hidden in the depths of our own being. Unconsciously to ourselves, it may be, we have a natural perception of occult law in our observance of this particular period of the year. The ancients celebrated and understood what was called by them "the birth of the Sun," or the return of the Sun on its northern course, beginning the 21st of December. They knew that all the occult forces in nature have an upward and increasing tendency at the return of the Sun. When the Sun's rays become warmer and stronger, all the other forces behind the Sun itself, and behind ourselves, become stronger within us. So, in this rising wave of spiritual and psychic renewal, all that we desire to do has a greater impulsion than at some other time of the year.

The reason for our failures is that we do not understand our own natures. Consequently, we are not able to use the force and influence that lie within us, so far as we are physically concerned, and we have difficulty in endeavoring to carry out resolutions of any

*From the stenographic report of a talk by Robert Crosbie. Here published for the first time.—EDITORS.

kind. Our first mistake is to make *negative* resolutions. We say, I will *not* drink; I will *not* lie; I will *not* do this; I will not do that. Whereas the proper resolve to make is that—I *will do* this, the opposite of what we are now doing. In this case, we make a direct affirmation of *will,* while the other form of resolution puts us in a purely negative position. Perhaps we have thought with regard to others or ourselves, that because we don't *do* a number of questionable things, therefore we are "good." On the contrary, we are merely *not bad*—again a negative position. True goodness is a positive position.

To effect our resolutions we have to call on the *will* of man, for that will is not restrained by any form or obstacle whatever. By will, however, is not meant what is ordinarily called will. We are prone to think that a person who is very determined on gaining his ends has "a strong will," and is very positive in his character, but such a person exhibits only a kind of will. He has very, very strong *desires,* rather than Will itself, and will follow them out.

There are many exhibitions of the will, itself—some phases being quite unrecognized. The very will to live is a recondite aspect of Will. If the will to live were not present, we would not live. It is not the body which holds us here, but the *desire* to live. Always behind Will stands Desire. Again, every one of man's bodily organs and processes was at one time evolved by conscious effort. Even the process of digestion, of assimilation, the heart beat, the various qualities and functions of all the organs were consciously evolved. Now we have bodies which will proceed automatically, while we use our consciousness, perceptions and attention in other directions. Our will, then, operates in reality in every part of our physical life though we may not be able to perceive it and understand it. There is also a mental phase of the will which can be cultivated by practice—the fixed attention, or concentration in certain directions capable of effecting desired results.

But the real and true will is known as the spiritual will—which flies like light and cuts all obstacles like a sharp sword. It is that will proceeding from the highest spiritual part of our natures which causes man to be an evolution from within outwards through all the forms of substance that have been, and to continue evolving instruments in this state of matter. All the powers that exist or can exist are latent, however ill expressed, in the spiritual nature. We draw from it in degree, but in small degree because most of us having our ideas so fixed on physical existence have come to the conclusion that life means nothing more than physical existence.

We were once conscious of our spiritual nature, but as we came down through the planes of matter to this plane, we made a growth in intellectuality at the expense of spiritual perception. With our intellect we always reason from premises to conclusions, whereas the spiritual nature has the power of direct cognition of the nature of anything regarded. So our intellectual gain was at the loss of

spiritual insight, and it is useless for theology, science, and psychology to proceed from the personal and physical perceptions in order to get an understanding of what man really is: their psychological causes are but *reflections* of the physical ideas. If we are going to realize our own natures, we must begin at the highest point of our nature—by assuming that it is, and by holding to the power of that assumption. We begin to see light by the very affirmation of the spiritual nature.

As we stand, we are always using our will along the line of our desires and of our likes and dislikes, imagining these to be a proper basis for thought and action. What is most necessary for us is a proper basis for *thinking*. We need to eject the false idea of our being weak, sinful creatures, with all the faults of our parents and their parents before them, because we were born that way. We need to eject the mental idol of an outside creator. We need to understand the purpose of life, to see that we are the product of many of our *own* prior lives, and to recognize an evolution under law—a law both true and merciful—which operates everywhere. It is because that law operates in a round of impression that we have the tendency each year to make New Year's resolutions. We could by an understanding and using of this law of recurrence bring into effect those resolutions.

Often, however, resolutions are made because it is "proper" to make them—with no real expectation of keeping them. We remember them for a few days—they choke us off for a little while—and then gradually the old desires assert themselves and we find ourselves traveling along the old way. Now, the resolutions will never do us any good if we don't sustain them. A desire is not a condition. The mere desire will never get us anywhere. We have to maintain the desire; we have to *stick to* the resolution; we have to exert our will, and cleave to the object of that will throughout. And we can't get rid of the evil in us by thinking of it. We can't get rid of any unpleasant thing by thinking about it, for it is truly said that we are attached to anything by thinking about it. So, the harder we *don't* think about the evil things in us, the better; think about their opposites, and the evil will not have the chance to return. Attachment is by thought, first of all. Desire exists in thought, first of all. Then follows the action. So, we have to have a firm basis for our thinking if we are ever going to express ourselves as we should, as spiritual beings.

Why do we all have our pet theories of life, our pet religions or philosophies? Because they conform to our own *desires;* not because they conform to truth or that they are an explanation of all the mysteries we see about us. That is why after so many thousands of years of what we call civilization we have become none the wiser, still moving in the same old tread-mill of life and death and sorrow and suffering and pain. Yet we are not bound to it save as we bind ourselves by our own thoughts and actions. We are not

under the necessity of following along on those planes of error as we are now doing.

There is a chance for us if we understand our own natures. Then, let us resolve one great thing: resolve to know; resolve to think right, and do right; resolve to acquire some of the knowledge that always has existed—the knowledge of man as a spiritual being through all his fluctuations in the realm of matter. As we rely more and more upon the Self within, we begin to express and use the power which we already have—and that is far more than we imagine. We have to help ourselves by taking the suggestions already given in the teachings of Theosophy—which are Their suggestions. And then, as the sustaining power of the will is held along the line in which we desire to do, more direct help comes from those Elder Brothers, who at every hour of each day "are willing and anxious to meet those clear-eyed enough to see their true destiny and noble-hearted enough to work for 'the great orphan, Humanity.'"

STEADINESS

STEADINESS presumes a control of the body, the senses, the mind and the feelings out of regard for the end in view. If that end be any but the highest, true steadiness cannot be had. This is because the end itself will not be steady, and thus the being who strives for it sways with the movement of the swaying goal. Hence the Teachers down the ages, including those of our own day as well as the ancients, warn us: *Always keep the main purpose in mind;* the object of our alliance must never be lost sight of.

What is that object, that main purpose for every true student of Theosophy? It is union with the Higher Self—no less than that—a conscious realization of and oneness with our God.

This seems like a far off ideal to many. We know we are not ready. Years of education, of experience, of changing ideas and ideals, of wavering goals, have passed in this one life alone for most of us. We are of the race, moved by the race ideas, sunk in and bound by its fancied civilization: environment, both inner and outer, is so strong! Sometime and in some incarnation we will be ready, we think,—a good many lives after this one. This is a *personal* position, of course, and hence a weak one. No real steadiness can ever come from a stand like this.

Only the Self is permanent. Only the permanent can be steady. We are that Self, that God, that Highest—the "main object" is the realization of That.

So by dwelling upon the idea, by taking the position—taking and re-taking it patiently, persistently and without discouragement

—we will find ourselves moving towards a steady goal. And steadiness comes silently but increasingly upon us, like any other knowledge or acquirement worth having. We find we are beginning to *have* some of it, beginning likewise to understand and value it. Then can we get to work to investigate, exercise and use these powers and instruments of ours. The driver sits firmly in the chariot, makes true use of the reins, learns to control his horses and drive them to their proper work.

The steady disciple moves among men and events of whatever nature strong, serene and unshaken—able to discriminate between one thing and another, able to solve problems because he can see them as they are, ready and able to meet efficiently the duties of life as they present themselves, able to help other souls as they need and ought to be helped. The fire of the Self burns strongly in him: he must stand firm and steady against its very exhilaration, lest he come to feel its power as *his* power, and thus fall from the *akasa* to the lower astral light—from steady impersonality to the wavering personal position again. But the very fire, Self-fed, sustains and feeds him and by its power, for others, miracles may be performed. No wonder a Teacher said, "It strengthens and improves, even the circumstances of life."

We can strive, then, for steadiness by holding to the main object, by taking and re-taking the true position daily, hourly, from moment to moment. There is no other way. We shall see that nothing is small, nothing is great, all is life, all interesting and valuable experience. An elevation comes with steadiness, a confidence, a sureness, a nobility—and a humility. The reward of its attainment must be rich and wonderful beyond speaking, for one would then become a Master of life.

> "Om is the bow, the Self is the arrow, Brahman is called its aim. It is to be hit by a man who is not thoughtless; and then as the arrow becomes one with the target, he will become one with Brahman. Know him alone as the Self, and leave off other words. He is the bridge of the Immortal. Meditate on the Self as Om."

"ORIENTATION"

Orientation: It was not by chance that "big blonde brutes," the Goths of the middle ages, dotted the face of Europe with great Cathedrals, setting the entrance at the West and their high Altar at the East. They builded better than they knew,—perhaps. But some one knew,—knew that the men of the West must go to the East for Light, knew what Noah meant when he said that Japhet should dwell in the tents of Shem.

THE THEOSOPHICAL MOVEMENT*

CHAPTER XXIII *(Concluded)*

In human jurisprudence "succession" relates to the transmission of property, rights, privileges, power, authority, obligations and responsibility. Ecclesiastically, the doctrine generally denominated "apostolic succession" is as old as popular religion and is integral with the idea of a priesthood. "The King never dies," and "the King can do no wrong," are two ancient phrases which convey the conception of the "divine right of kings" and the transmission of the kingly office from predecessor to successor. In religious history both myth, and tradition, as well as accredited records, show that in all times, among all peoples, in all religions, there has been a deeply-imbedded corresponding notion that spiritual knowledge and its concomitants can be conveyed by some sort of gift or endowment. This proceeds from the assumption that the Founder can thus convey His nature to His Disciples, they to their disciples, and so on in an unbroken line of transmission, the same as a physical object can be passed on from hand to hand. Inseparably bound up with this popular dogma are the ideas that some particular tribe, or caste, or association, made up of the individuals thus endowed and their followers and believers, are the "chosen" vehicle of this apostolic succession, which is conveyed by birth, by "baptism," by "laying on of hands," by "election," by "ordination," by other rites and ceremonies; and that a peculiar and sacred "authority" attaches by virtue thereof to the particular individuals and associations, who are thus able to "bind" or "loose," to "save" or "damn" the common herd of mankind. The whole claim of the Brahmin caste in India, of the Roman Catholic Hierarchy, of the Greek Catholic Church, of the Anglican Communion, to consideration rests upon this popular superstition and upon the vast edifice of theological subtilities erected by endless generations of false prophets and priests. It is the basis of Judaism and Mohammedanism, and the various Protestant Christian sects equally depend on this dogma of "apostolic succession."

The prime mission of H. P. Blavatsky, as of every other religious Founder and Reformer, was to destroy this monstrous parasite on human faith in the Divine in Nature and in Man, in the only way it can ever be destroyed: By pointing out its fundamental inequity and injustice on the one hand, and, on the other, by spreading far and wide true basic concepts of Deity, of Law and of Man,—ideas so unassailably just, so logically sequential, so scientifically buttressed, so philosophically sound, so self-evidently manifest in every department of nature, that none but the fool and the false could fail to grasp them. "Isis Unveiled," from beginning to end, was written with this very object in view, as were all her other writings; the Theosophical Society and its Esoteric Section had the same great

*Corrections, objections, criticisms, questions and comments are invited from all readers on any facts or conclusions stated in this series.—EDITORS.

objective: The *Theosophical Movement* exists for no other purpose than to supplant this monstrous heresy on true religion, pure and undefiled, by giving mankind *Knowledge* in place of belief; Teachers in place of priestly authority. To quote all that H. P. B. has written upon this subject and its cognates is to quote all that she ever wrote. But two citations from "Isis Unveiled" will serve to give her views; for her reasons, arguments and evidences, the student must study the work itself. Thus, near the close of volume ii (page 544), she says:

> "The present volumes have been written to small purpose if they have not shown . . that . . apostolic succession is a gross and palpable fraud."

And again, page 635 of the same volume:

> "The world needs no sectarian church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin, or any other. There being but ONE Truth, man requires but one church—the Temple of God within us, walled in by matter but penetrable by any one who can find the way; *the pure in heart see God.*"

When H. P. B. died the first question in the minds of many of the members, as in public curiosity, was, who will be her "successor"? At once the newspapers responded to this gullibility and desire for sensation. Within a week from the death of H. P. B. the Paris press announced that Madame Marie Caithness, Duchess of Pomar, had been "chosen" by H. P. B. as her successor. The Duchess had been a long-time friend of H. P. B., who had been her guest during the stay at Paris in 1884; she was "psychic"; she was greatly interested in the "occult"; she was socially prominent. It was enough! She was promptly accepted by many French "spiritists" with theosophical leanings as the new wearer of the mantle of the prophet. The fire promptly spread to England; Mrs. Besant was "written up" as the "successor." She was brilliant; she was famous; she had been the "right hand" of H. P. B. for two years; she was an "occultist"; she was head and shoulders above any Theosophist before the public; *ergo,* she was the "successor." In America the same curiosity and interest existed and Mr. Judge was considered the foreordained "successor." But when the versatile reporters sought to interview him, he received them in a body and made to them the succinct statement: "Madame Blavatsky was *sui generis.* She has and can have, no 'successor.'"

Nevertheless, the appetite existed and public curiosity did not lack for nourishment. A score of mediums and psychics in as many different cities announced for themselves, on the strength of real or pretended messages from their several "guides" and "controls" that they were, each of them, the "successor" of Madame Blavatsky. Not a month passed but a new "successorship" was heralded by some trustful believer in his claims, or claimed for himself by some less modest aspirant. In nearly every large center of the Society there was to be found some "occultist" who was not averse to letting it be

known that he was "in communication with the Masters," and each of these had his believers and his imitators. Early in 1892, following Col. Olcott's Presidential Address and his announced resignation, Mr. Henry B. Foulke of Philadelphia, Penna., claimed to be Madame Blavatsky's "successor." Mr. Foulke had been a member of the Society for a number of years, and was a member of the Esoteric Section, and had corresponded with H. P. B. His claim was that H. P. B. had "appointed" him during her life and that since her death he had received communications from her confirming the appointment, bidding him demand recognition and take over the direction of the Society and the guidance of the School. He therefore wrote to Col. Olcott, communicated with Mrs. Besant and Mr. Judge, offering to submit his "proofs," and, upon their refusal to pay any attention to him or his claims of "successorship," made his claims public through the newspapers. Mrs. Besant and Mr. Judge promptly suspended him from his membership in the Esoteric Section; whereupon he resigned from the E. S. and from the Society. Mr. Foulke and his claims were taken up by a number of papers, notably the Wilkesbarre (Pa) *Times*. Mr. Judge wrote two letters on the subject to the *Times*, and these were reprinted by Mrs. Besant in "Lucifer" for March, 1892. For their present, as well as their historical value, we give here the text of the germane portions of these two letters by Mr. Judge, as published in "Lucifer," accompanied by Mrs Besant's comment: "As non-theosophists . . were to some extent misled by the preposterous fiction, W. Q. Judge sent the following letters to the paper in which the statement first appeared:"

"Editor Times:

"Will you permit me to correct the statement . . that Madame Blavatsky appointed as her 'successor' Mr. Henry B. Foulke, and 'guaranteed' to him the 'allegiance' of the 'higher spiritual intelligences and forces.' As one of Madame Blavatsky's oldest and most intimate friends, connected with her most closely in the foundation and work of the Theosophical Society, and familiar with her teachings, purposes, ideas, forecasts, I am in a position to assure . . the public that there is not an atom of foundation for the statement quoted.

"Madame Blavatsky has no 'successor,' could have none, never contemplated, selected, or notified one. Her work and status were unique. Whether or not her genuineness as a spiritual teacher be admitted matters not: she *believed* it to be so, and all who enjoyed her confidence will unite with me in the assertion that she never even hinted at 'succession,' 'allegiance,' or 'guarantee.' Even if a successor was possible, Mr. Foulke could not be he. He is not a member of the Theosophical Society, does not accept its and her teachings, had a very slight and brief acquaintance with her, and pretends to no interest in her views, life or mission. Of her actual estimate of him I have ample knowledge.

"But anyhow, no 'guaranteeing of allegiance of spiritual forces' is practicable by anyone. Knowledge of and control over the higher potencies in Nature comes only by individual attainment through long discipline and conquest. It can no more be transferred than can a knowledge of Greek, of chemistry, psychology, or of medicine. If a person moves on a lofty level, it is because he worked his way there. This is true in spiritual things as in mental. When Mr. Foulke produces a work like *Isis Unveiled* or *The Secret Doctrine*, he may be cited as H. P. B.'s intellectual peer; when he imparts such impulsion as does *The Voice of the Silence*, he may be recognized as her

spiritual equal; when he adds to these an utter consecration to the work of the T. S. as his life-long mission, he may participate in such 'succession' as the case admits. But it will not be through alleged precipitated pictures and imagined astral shapes. The effect of these on Theosophy . . may be stated in one word—nothing.

Yours truly, WILLIAM Q. JUDGE,
Gen. Sec'y American Sec.

"Editor Times:

"Will you allow me a word—my last—respecting the Foulke claim to succeed Mme. Blavatsky . .

"First. If Mr. Foulke . . has precipitated pictures of Mme. Blavatsky produced since her demise . . Precipitations are not uncommon, but are no evidence of anything whatever save the power to precipitate and the fact of precipitation. Spiritualists have always asserted that their mediums could procure these things. Chemists also can precipitate substances out of the air. So this point is wide of the Society and its work.

Second. As I said in my previous letter, when Mr. Foulke, or any one, indeed, proves by his work and attainments that he is as great as Mme. Blavatsky, every one will at once recognize that fact. But irresponsible mediumship, or what we call astral intoxication, will not prove these attainments nor constitute that work.

Third. Mme. Blavatsky was Corresponding Secretary of the Theosophical Society, and its Constitution years ago provided that office, out of compliment to her, should become extinct upon her death . . The Society will hardly hurry to revive it for the sake of one who is not a member of the body and who has never thrown any particular glory upon it. Scarcely either because he is a medium—and not even a good one—who prates of receiving messages from beyond the grave assumed to be from Mme. Blavatsky. He may assert that he has baskets full of letters from Mme. Blavatsky written before her death, and we are not interested either to deny the assertion or to desire to see the documents.

Fourth. The Theosophical Society is a body governed by Rules embodied in its Constitution. Its officers are elected by votes, and not by the production of precipitated letters or pictures of any sort. It generally elects those who do its work, and not outsiders who masquerade as recipients of directions from the abode of departed souls. It is not likely to request proposed officers to produce documents . . brought forth at mediumistic seances before the wondering eyes of untrained witnesses. . .

Fifth. Mr. Foulke's possession of any number of letters written by Mme. Blavatsky prior to her demise, offering him 'leadership' or 'succession,' might please and interest himself, but can have no other effect on the corporate body of the Society. Let him preserve them or otherwise as he may see fit; they are utterly without bearing or even authority, and if in existence would only serve to show that she in her lifetime may have given him a chance to do earnest sincere work for a Society she had at heart and that he neglected the opportunity, passing his time in idle, fantastic day-dreams.

Yours truly, WILLIAM Q. JUDGE,
Gen. Sec'y American Sec.

In the *Supplement* to the "Theosophist" for April, 1892, Col. Olcott paid his compliments to the "successorship" idea in the following paragraph, printed under the title, "H. P. B.'s Ghost:"

"A rubbishing report is circulating to the effect that H. P. B. chose Mr. Foulke of Philadelphia, as her 'Successor,' and ratified her act by appearing in a spiritualistic circle and painting for him her portrait. As to the picture having been painted I say nothing save that it is no more improbable than other portrait paintings in mediumistic circles: but this does not imply that she painted it. And to offset that theory one has but to refer back to an old volume of the *Theosophist* to find that she and I, anticipating some such nonsense, published our joint declaration that under no circumstances should we visit after death a medium or a circle, and authorizing our friends to

declare false any story to the contrary. As for her naming a 'Successor,' Beethoven or Edison, Magliabecchi or Milton might just as well declare A, B or C the heirs of their genius. *Blavatsky nascitur, non fit.*

H. S. O."

Mrs. Besant in the "Watch-Tower" of "Lucifer" for May, 1892, follows up this and her reprint a couple of months before of the two letters by Mr. Judge, with the following:

"There is a wonderful amount of masquerading under the name of H. P. Blavatsky in the post-mortem realms, but the various mummers do not agree in their presentations. . . Each new mumming spook claims to be the real and only one, and the latest of them claims to be the first real appearance, all the others being humbugs. With this spook I heartily agree on all points save one—that I include itself with the rest."

In the "Path" for July, 1892, Mr. Judge has an opening editorial article on the subject for the edification of his readers. The article is entitled, "How She Must Laugh." We quote:

"Since the demise of H. P. Blavatsky's body, a little over a year ago, mediums in various parts of the world have reported her 'spirit' as giving communications . .

"Those who communicate these extraordinary reports from H. P. B. are not accused by us of malice or any improper motive. The first 'message' came privately from one who had known her in life but whose views were always quite in line with the message. The others represent the different private opinions of the medium or clairvoyant reporting them. Such is nearly always the case with these 'spirit messages.' They do, indeed, come from psychic planes, and are not strictly the product of the medium's normal brain. But they are the result of obscure thoughts of the medium which color the astral atmosphere, and thus do no more than copy the living. In one case, and this was the hugest joke of all, the medium made a claim to at once step into H. P. B.'s shoes and be acknowledged the leader of the Society.

"How she must laugh! Unless mere death may change a sage into an idiot, she is enjoying these jokes, for she had a keen sense of humor, and as it is perfectly certain that Theosophists are not at all disturbed by these 'communications,' her enjoyment of the fun is not embittered by the idea that staunch old-time Theosophists are being troubled. But what a fantastical world it is with its Materialists, Spiritualists, Christians, Jews, and other barbarians, as well as the obscure Theosophists."

Although H. P. B.'s position in regard to "succession" was made known in the very beginning of her mission, and although Mrs. Besant and Col. Olcott, following Mr. Judge, put their views on record in full accord, as shown by the foregoing quotations, we shall find that the ghost of "apostolic succession" was raised again within less than three years. It, together with the other events we have been recounting, and Col. Olcott's "Old Diary Leaves," supplied the

necessary groundwork and material on and out of which was fabricated the "Judge case." Until all these connected and connecting events are co-ordinated in the mind of the student like the features of a map he will be unable to trace intelligently the divergent courses soon to be taken by the various "pilgrims;" unable to understand the *débâcle* which befell the Society; unable to solve the mystery of the confusions and contradictions in the Theosophical world of to-day; unable to find and follow the "straight and narrow path" of the true Theosophical Movement; unable to do his part in restoring the work of the Movement to its pristine unity and purity.

"Old Diary Leaves," to which we have earlier had occasion to refer (see Chapter X in THEOSOPHY for November, 1920), was begun by Col. Olcott in the "Theosophist" for March, 1892. Its commencement was, therefore, coincident in time and occasion with the issue of the "worship" of H. P. B., with the issue of "dogmatism in the T. S." and "the neutrality of the T. S.," with the issue of the relation of the Esoteric School to the T. S., and with Col. Olcott's resignation as President of the Society. This prolonged series of personal reminiscences was continued from month to month in the "Theosophist," with occasional brief interruptions, until the death of Col. Olcott in 1907. Thus during fifteen years a steady stream of autobiographical articles flowed through the pages of the oldest and most widely circulated of the Theosophical magazines and the only official organ of the Society; articles written by the man who had from the beginning been the President of the Society and who, after the death of Mr. Judge in 1896, was the sole survivor of the original three Founders. "Old Diary Leaves" is written in an easy, lucid and interesting style; it abounds in personal recollections of H. P. B.; it overflows with stories of marvelous and mysterious phenomena; it deals graphically with the human and anecdotal side of the various actors in the Society's life—a side purposely ignored in all the writings of H. P. B. and W. Q. Judge. No one, we think, who has studied the life and writings of Col. Olcott can doubt his honesty, his frankness, his sincerity—the admirable qualities, in short, which make up the charm of human nature. And certainly no genuine *Chela,* or even Probationer of the Second Section, can ever fail to sympathize with him in his struggles with those elements of human nature which are the real foes of every aspirant in *Occultism*. That he failed in the supreme trials of the neophyte does not dishonor nor militate against his real virtues, nor render less the debt which every Theosophist must gladly acknowledge to him for his great sacrifices and services. The final test of character, however, is not in the strength, but in the weaknesses of the candidate, and history is filled with the record of those whose defects became the axis for the overthrow of all that they labored mightily to achieve.

For nearly twenty-five years "Old Diary Leaves" have been read by Theosophists and others of the present generation. Its statements have been accepted without question by most students,

and their views in respect to H. P. Blavatsky, W. Q. Judge, and many others have been colored and formed by the opinions of Col. Olcott and those whose interest it was to support them. Few indeed are those students who have taken thought or trouble to submit the different actors and exponents in theosophical history to any critical examination. Yet the criteria of correct judgment are not difficult to ascertain or to apply. Every noble character in history has been maligned, and very often by men of excellent reputation. Every vile character in history has had his defenders, and these defenders have very often been men of entire sincerity. Most judgments are formed upon hearsay, without examination of the competency of the witness, and that testimony is almost always accepted with least question which is most conformable to the interest or the nature of the would-be judge. Seldom is any witness subjected to the test of the comparison of his different statements on the same subjects, let alone their comparison with the statements of others; still more rarely are the motive and animus of a witness subjected to scrutiny. Yet the whole course of human jurisprudence has shown that unless these and other precautions are rigidly observed the judgment is certain to be misled and a false verdict reached. To the time-attested safeguards of human experience as every-day practiced in our courts of law and equity, Occultism adds another injunction to its students: It bids them beware of prejudice, bias and preconception *in themselves* as well as in the witnesses they may be called upon to examine in their search for "the Truth, the whole truth, and nothing but the truth." Just as a biased attitude may, and but too often does, exist in the would-be judge unconsciously to himself, so it may and often does exist in a witness otherwise candid and sincere, and this is pre-eminently the case with Col. Olcott; so preeminently that it requires but casual comparison of his various statements for the reader to see for himself that Col. Olcott is anything but a dependable witness; the more untrustworthy because his very honesty and frankness tend to lead the reader astray as the Colonel was himself led.

"Old Diary Leaves" was hailed with rejoicing on the appearance of the early numbers of the "Theosophist," by nearly every member of the Society. They promised to gratify that curiosity and interest which everyone felt in H. P. B.—a curiosity merely whetted, not fed, by Mr. Sinnett's "Incidents in the Life of Madame Blavatsky," published early in 1886, while H. P. B. was still living. Now that she was no more among them, and her oldest colleague was to supply from the immense fund of his long experiences a series of intimate memoirs after retiring from active life as President of the Society, scarce a Theosophist but was thrilled at the prospect.

Subscriptions poured in to the "Theosophist" from every land and from every Branch of the Society. The circumstances were such that, on their face, no one but would assume that Col. Olcott was moved, precisely as the annunciatory statements recited, by the de-

sire to place on record for the benefit of the members of the Society and of posterity, the "true history of the Theosophical Society."

The first chapter of "Old Diary Leaves" was accompanied by a footnote reading as follows:

> "At the urgent request of many friends, I shall write for the *Theosophist* under the above title, a series of chapters of personal reminiscences of the rise, growth and vicissitudes of the Theosophical Society. They will embrace anecdotes about H. P. B., her friends and phenomena, the adventures I have passed through, and some of the famous people I have met. There is ample material at my command, as I have kept a diary since the year 1878, throughout all my journeyings by land and sea, without the break of a day. . ."

If the careful student will turn to "Hints on Esoteric Theosophy" originally published in 1882, he will there find a letter written by Col. Olcott and dated September 30, 1881—three years after the date of the commencement of the Diary spoken of in the footnote just quoted. In that letter, written to a Mr. "X"—who was in fact Mr. A. O. Hume—Col. Olcott says, *inter alia:*

> *"I have never, I should mention, kept a diary of my experiences with the Brothers, or even of the phenomena I witnessed in connection with them. . . I have felt that the less I put on paper the better."*

The italics are, of course, our own. Col. Olcott's "Diary" was, in fact, a scrap-book of newspaper and other clippings, letters and memorandum notes, whose hiatuses were supplied by Col. Olcott from memory during the long course of the publication of "Old Diary Leaves." When he began the writing of "Old Diary Leaves," he was more than sixty years of age, broken in health, deeply wounded in his feelings over the charges which caused him to resign, over the apparent ingratitude with which his lifelong services had been rewarded, over the loss of an official pre-eminence and prerogative dear to his heart, over the seeming unconcern with which his resignation was received by Theosophists at large, and dejected in spirit by the prospect of being speedily forgotten and replaced in the esteem of the members by younger colleagues who had hardly received a wound while he was rejected for the very scars he had suffered in their service. He could but too easily vision H. P. B. placed on a pedestal and himself neglected in his old age, destined to an equally neglected memory. He could but too easily see Mr. Judge elected his successor—Judge who was but a boy while he was bearing the brunt of battle—and receiving the acclaim and honors made possible by his own sacrifices. His memory, never dependable, as he himself often declared, became a quicksand as the years progressed and the storms broke upon his beloved Society. He was in his seventy-fifth year when the last installment of "Old Diary Leaves" was written—and the last ten years of his life were doubly embittered; embittered by the private contumely and neglect of those who had used him as their tool; embittered by the perception too late of his colossal blunders, which yet he had not the strength and stamina publicly to acknowledge, though he did so in private to the one of the early

years most loved by him, and most loyal to him through all his divagations. These things being recognized, justice can be done to his colleagues and to the "true history of the Theosophical Society" without doing injustice to Henry S. Olcott. Until even justice is done to all, how can the work of the Theosophical Movement be restored? And how can that justice be done except in the spirit of the Preface to "Isis Unveiled"? The investigator must proceed "in all sincerity; he must do even justice, and speak the truth alike without malice or prejudice; he must show neither mercy for enthroned error, nor reverence for usurped authority. He must demand for a spoliated past, that credit for its achievements which has been too long withheld. He must call for a restitution of borrowed robes, and the vindication of glorious but calumniated reputations."

The opposing motives which actuated Col. Olcott at various times, the inconsistencies of speech and action to which they gave rise, the manner in which they colored his perceptions and clouded his discrimination, all unconsciously to himself, and his entire untrustworthiness as a competent witness, have been already shown in various quotations given. They may be succinctly and definitely established by two further citations.

"Old Diary Leaves," after serial publication in the "Theosophist" during three years, were issued in book form in 1895 by G. P. Putnam's Sons, London and New York. This first volume contains a *Foreword* especially written by Col. Olcott. His real motives in writing his reminiscences are there for the first time publicly acknowledged—motives entirely unknown and unsuspected by Theosophical students during their magazine publication. This Foreword shows unmistakably that Col. Olcott's prime purpose was not to write the "true history of the Theosophical Society," but to tear down the repute of H. P. B. as a *Teacher,* to put himself on an equal plane with her, and to substitute in the minds of the students his opinions in regard to her, her mission and her writings, for any conclusions they might otherwise form or have formed from her teachings or from the attitude and writings of Mr. Judge. His purpose had succeeded; there was not only no longer any occasion for concealment, but the necessities of 1895 required that to be openly proclaimed which before had been only privately sown. We quote from the Foreword:

> "The controlling impulse to prepare these papers was a desire to combat a growing tendency within the Society to deify Mme. Blavatsky, and to give her commonest literary productions a quasi-inspirational character. Her transparent faults were being blindly ignored, and the pinchbeck screen of pretended authority drawn between her actions and legitimate criticism. Those who had least of her actual confidence, and hence knew least of her private character, were the greatest offenders in this direction. It was but too evident that unless I spoke out what I alone knew, the true history of our move-

ment could never be written, nor the actual merit of my wonderful colleague become known. In these pages I have, therefore, told the truth about her and about the beginnings of the Society—truth which nobody can gainsay. . . I have pursued my present task to its completion, despite the fact that some of my most influential colleagues have, from what I consider mistaken loyalty to 'H. P. B.,' secretly tried to destroy my influence, ruin my reputation, reduce the circulation of my magazine, and prevent the publication of my book. . .

" . . Karma forbid that I should do her a featherweight of injustice, but if there ever existed a person in history who was a greater conglomeration of good and bad, light and shadow, wisdom and indiscretion, spiritual insight and lack of common sense, I cannot recall the name, the circumstances or the epoch."

Thus Henry S. Olcott, President-Founder of the Theosophical Society in 1895, four years after the death of H. P. B., after the winning of the mighty battle of 1894-5 waged to destroy the reputation and influence of W. Q. Judge—a battle which could only be won by destroying the reputation and influence of H. P. Blavatsky. For the contrast of motives, opinions, words and actions we have but to turn to the Henry S. Olcott of the summer of 1891, immediately after the death of H. P. B. "Lucifer" for August 15 of that year contains a long memorial article by Col. Olcott, entitled "H. P. B.'s Departure." We quote:

" . . . There is no one to replace Helena Petrovna, nor can she ever be forgotten. Others have certain of her gifts, none has them all. . . Her life, as I have known it these past seventeen years, as friend, colleague and collaborator, has been a tragedy, the tragedy of a martyr-philanthropist. Burning with zeal for the spiritual welfare and intellectual enfranchisement of humanity, moved by no selfish inspiration, giving herself freely and without price to her altruistic work, she has been hounded to her death-day, by the slanderer, the bigot and the Pharisee. . . In temperament and abilities as dissimilar as any two persons could well be, and often disagreeing radically in details, we have yet been of one mind and heart as regards the work in hand and in our reverent allegiance to our Teachers and Masters, its planners and overlookers. We both knew them personally, she a hundred times more intimately than I. . . She was pre-eminently a double-selfed personality, one of them very antipathetic to me and some others. . . One seeing us together would have said I had her fullest confidence, yet the fact is that, despite seventeen years of intimacy in daily work, she was an enigma to me to the end. Often I would think I knew her perfectly, and presently discover that there were deeper depths in her selfhood I had not sounded. I could never find out *who she was*,

not as Helena Petrovna, . . but as 'H. P. B.,' the mysterious individuality which wrote, and worked wonders. . .

"We had each our department of work—hers the mystical, mine the practical. In her line, she infinitely excelled me and every other of her colleagues. I have no claim at all to the title of metaphysician, nor to anything save a block of very humble knowledge. . .

" . . . She knew the bitterness and gloom of physical life well enough, often saying to me that her true existence only began when nightly she had put her body to sleep and went out of it to the Masters. I can believe that, from often sitting and watching her from across the table, when she was away from the body, and then when she returned from her soul-flight and resumed occupancy, as one might call it. When she was away the body was like a darkened house, when she was there it was as though the windows were brilliant with lights within. One who has not seen this change, cannot understand why the mystic calls his physical body, a 'shadow.'"

Here are two violently contradictory opinions of H. P. B.—both of them from the pen of Col. Olcott. It is certain that H. P. B. had not changed from 1891 to 1895; what caused the change in Col. Olcott, and which of his opposed utterances is the more nearly accurate, the more expressive of the highest and best in him? The one view is the view expressed by the Master Himself in the letter written Col. Olcott in the early fall of 1888, the view consistently held by Mr. Judge, and consistently supported by the best evidence of all—the evidence furnished by the life and teachings of H. P. Blavatsky. The other view is the view of the S. P. R., of Mrs. Cables, of Mr. Hume, of Professor Coues, of Mabel Collins, of A. P. Sinnett—the view as witnessed by all those whose personal natures were lashed either by the storms of "pledge fever" or by some private interest. Col. Olcott, like many another, had every *opportunity* to know the "real H. P. B.," and the world and the students took it for granted that he *did* know.

It is curious, and at this point of related value, to turn to two quotations from "Old Diary Leaves." They may afford the intuitional student a hint of some of the mysteries and methods of true Occultism, and serve at the same time to show how little able Col. Olcott was to avail himself of the rare opportunities his services brought him. Chapter XVI of the first volume of "Old Diary Leaves" discusses the mystery of H. P. B. and, amidst a mass of Col. Olcott's speculations interspersed with the alleged facts recited, makes certain highly significant statements. But first it should be noted that Chapter XIV propounds *seven distinct hypotheses* to try to "explain" H. P. B., and it and the following chapter are devoted to trying to make the facts fit one or another of these theories of the Colonel's. The mere fact that he submits these theories should show anyone that however fertile Col. Olcott's imagina-

tion in trying to resolve the mystery, it *was* a mystery, and one he was unable to solve. Finally, in Chapter XVI he gives the two incidents of which we have spoken. He says that one summer evening just after dinner in New York days and while it was still early twilight, he was standing by the mantel while H. P. B. sat by one on the front windows. Then:

> "I heard her say 'Look and learn'; and glancing that way, saw a mist rising from her head and shoulders. Presently it defined itself into the likeness of one of the Mahatmas. . . . Absorbed in watching the phenomenon, I stood silent and motionless. The shadowy shape only formed for itself the upper half of the torso, and then faded away and was gone; whether re-absorbed into H. P. B.'s body or not, I do not know. . . When I asked her to explain the phenomenon she refused, saying that it was for me to develop my intuition so as to understand the phenomena of the world I lived in. All she could do was to help in showing me things and let me make of them what I could."

This incident is recited by Col. Olcott to suggest "that H. P. B.'s body became, at times, occupied by other entities." It seems not to have occurred to him at all that perhaps he was being afforded a glimpse of the real "H. P. B.," nor was he, who asked her for an "explanation," able to relate the experience with which he was favored to the true rationale of its exhibition, given in the twelfth chapter of the second volume of "Isis Unveiled" in one of the numbered paragraphs to which we have already referred. All he saw was a very wonderful "phenomenon," and all he was able to make of it was a new speculation. So absolutely engrossed was he at all times in gratifying his thirst for phenomena and in speculations on their nature that he never had time or inclination to try to see if *her* explanations of their nature and rationale might not afford the very solution he was so desirous of gaining. In chapter XVII, he follows with an incident of a year or two later and sees no connection! He is telling of some of the communications he received from the Masters. We italicize some of his remarks, as follows:

> "One quite long letter that I received in 1879 [from one of the Masters], *most strangely alters her sex, speaks of her in the male gender, and confounds her with the Mahatma 'M'* . . . It says—about a first draft of the letter itself which had been written but not sent me: 'Owing to certain expressions therein, the letter was stopped on its way by order of our *Brother H.P.B.* As you are not under my direct guidance but *his* (hers), we have naught to say, either of us;' etc. And again: '*Our Brother H. P. B.* rightly remarked . . . etc."

One may compare the foregoing with the remark of the Master "K. H." in his letter of 1888 to Col. Olcott: "The personality known as H. P. B. to the world (*but otherwise to us*)." Still another most

interesting sidelight on the "mystery of H. P. B." and of Occultism in general, may be found in "Lucifer" for October 15, 1888 (the month of the public announcement of the Esoteric Section). There a correspondent makes some "Pertinent Queries" in regard to statements in Mr. Sinnett's "Esoteric Buddhism." In the "Editor's Answer" to these "pertinent queries" H. P. B. takes occasion to make some remarks regarding the Masters. She says (italics ours):

> " . . . among the group of Initiates to which his [Mr. Sinnett's] own mystical correspondent ["K. H."] is allied, *are two of European race*, and that one who is that Teacher's superior [the Master 'M'] *is* also of that origin, being half a Slavonian in his *'present incarnation,'* as he himself wrote to Colonel Olcott in New York."

Just why H. P. B. should put the phrase "present incarnation" in quotes is worth some intuitional effort, as is also the fact that "H. P. B." was herself precisely and exactly *"half a Slavonian"* in *her* then "present incarnation." One word more: Colonel Olcott's "faith" in H. P. B., in Masters, in Theosophy, rested upon exactly the same basis as his "faith" during the preceding twenty years in Spiritualism. That basis was *phenomena*—not philosophy, logic, ethics, altruism. "Old Diary Leaves" shows this on nearly every page. His memorial article above quoted from so states specifically. When this is recognized his vagaries can be understood, his failures pardoned, his misjudgments forgiven, his misconceptions allowed for, and the solid value of his services to the Society and to Buddhism given generous tribute.

(To be continued)

SOME RACE IDEAS

BECAUSE we are of the Race it is in the great mass of race-ideas that we can at last find every pit of thought into which we fall as students of that high and noble doctrine—the Wisdom Religion.

The idea of possession adheres to us like fowler's lime and with it its counterpart—the idea of loss, for not to possess is to be bereft. This is but one of the tentacles of strangulation which priest-craft has thrown out to fasten upon the heart and the life of the people at large. There is no religion higher than Truth; then, to pervert the Truth in the name of Religion, is to strike at the very roots of civilization, of true growth,—of freedom itself—which can only come through the assimilation of right ideas of Life and living. The powers of ignorance and darkness could use no better means to entangle and enmesh the human mind in the network of delusion than the guise of Religion.

What wonder that the race has gone mad over *possession* and *possessions* when it is inbred to think that man "possesses" a soul, not that he Is Soul! This idea injected into the mind, fear does not need to be inculcated; it becomes as natural as that reaction follows action; for all *is* Nature, even erroneous thought, and

Nature is ever consistent even in Man's inconsistent use of his powers, functions and attributes. So that we have—not love, not brotherhood, as the actuating motive of men, but, in reality, *greed* in some form, with its concomitant, fear; instead of a binding, a dissevering quality. If Fear alone were subtracted from human life, what cause would there be for greed, and *vice-versa;* even the apartness of Pride would let down its barriers once the understanding of man's truly universal nature became general. All would "belong" to all, when only self-induced and self-devised effort acquired possession. Man would *become* by deserving, rather than possess by desiring.

It is in the seemingly simple and apparently harmless ideas, inculcated by priest-craft for "our good" that lie the blight and real damnation of the race, for they stifle true thinking. If man can possess his soul,—a something separate from himself as from all other souls and without which he has no hope beyond this short and meager existence—why should he not strive for it as against all others? Thus, *at its best* under such a system, we have a civilization engaged in the acme of spiritually selfish action. What wonder that upon these ideas most closely allied to the heart of the people we have reared that Monstrosity called "Our Civilization." which every thinking man acknowledges to be such, though he knows not the reason for it.

With the idea of *possession* ramifying through all human life, we have selfishness in every phase of action—the natural outcome of the established Ideal. If "I" am separate from my "soul," "I" must be separate from all things else, and hence must strive to obtain them. Pleasure, love, all that makes life bearable not to say livable, must be striven for to be attained anl *held* to that center—separate from soul—which is "myself."

When these ideas are viewed *ad absurdum,* the true student realizes the force of that statement in the Teachings which warns him of an hypnotic and poisoned medium, the Astral Light, by which images are thrown upon us upside down and reversed; for while the race has learned the adjustment of physical sight, it has not yet trained its metaphysical eyes to right seeing, right interpretation. It was for this express purpose that the Fundamental Propositions of Theosophy were set forth as the a. b. c. of right thinking for the world.

These great Truths dwelt upon divest us of the notion that Man is *any* of his creations, instruments or actions. They teach us that the Real Man, in his true undivided nature is unconditioned. unseparate, free—the Perceiver of all the changing worlds. Being the one undivided Power which draws together all that is united and looses it again, so Man is his own instigator of action and the Experiencer of its results. With these Great Truths before us, so simple that a child may understand them, so great that in living them we become Masters, why should the world longer dwell and dream in the Halls of Delusion?

ON THE LOOKOUT

A BOLD METHODIST

When a man knows that he is sick, there is a chance for a cure. Rev. Ezra Squier Tipply, speaking before the Methodist Ecumenical Conference, says:

> The world is groaning under industrial coercion, oppression, antagonism, race riots, ignorance and illiteracy . . What help is there for this broken world? Naturally we look to the church, but we find it full of imposing ceremonies, thundering moralities, rigid decencies, the clatter of rules, platitudes, venerable traditions, infinite cog wheels of organizations—everything except the spirit of the Galilean peasant who came to plant in the garden of the world the seed of love of the Almighty.

It could not be better or more truthfully expressed. But anyone can point out shortcomings; Rev. Tipply is merely a little bolder than most in the direction of his finger, and it remains as usual for Theosophy to show the cause of these conditions and to point out the only possible avenue of cure. Should the Rev. Tipply investigate the reason for the failure of the church, he will find that it failed on that distant day when it took the teachings of the Galilean, emasculated them, degraded Jesus by making Him the "son" of a tribal deity whom He despised, and by raising both to the false eminence of the "Almighty," hung a black pall between the human personality and the ALMIGHTY *within* itself, shutting off the only light which can give freedom from rites and rituals, with the living fire of faith built on *knowledge*.

If the church wishes to redeem the world from the conditions which it views so helplessly, and yet so smugly, it will first have to redeem *itself* by restoring the *true* doctrines of Jehoshua Ben Pandira, taught before Him by Krishna, Buddha, Pythagoras and Plato, after Him by H. P. Blavatsky and William Q. Judge; by doing so it could redeem the mind of man from a self-seeking search for a favor-dispensing "man fourteen feet tall with a beard nine feet long," to a SELF-seeking search for the Christ-Principle within the hearts of all men and beings; the church must come to a realization of the true meaning of the words: "There is no other name given under heaven by whom ye may be saved."

It will never do this; the church will never again have more influence in world affairs than the fly on the spin of the balance wheel—Karmic retribution for distorted and suppressed truths, for age-long enslavement of dull and child-like minds, for psychological simony and "spiritual wickedness in high places."

But why do men like the Rev. Tipply allow themselves to remain under the lethal influence of these tombs of spiritual aspirations?

LIGHT AND LIFE

Those who accept Blavatsky's dictum that "light is Life, and both are electricity," will find Dr. A. E. Baines' book, "Germination in its Electrical Aspect," interesting. In regard to the long struggle between the scientific schools, one of which holds that life is a chemical phenomenon, and the other, that it is a "vital" phenomenon, Dr. Baines shows that every argument pointing to the former conclusion, can be explained quite as well by considering life a purely electrical and magnetic phenomenon.

The spirit of Theosophy may almost be summed up in the statement that the "Universe is embodied Consciousness." The experiments of Sir J. Chunder Bose, carried on for some years, and well known to scientists, have given some to think on this question; since they demonstrated pretty thoroughly that plants and metals give the same form of reaction to stimulants and narcotics as animals.

More recently, Sir T. Clifford Albutt, President of the British Medical Association, goes very far and very straight along the true road to knowledge. In regard to the relations between body cells and microbes, he believes

that invading microbes may train themselves; upon occasion, to vibrate in harmony with the cells; or that there may sometimes be coadaptation and exchange.

> But, if things be so (he says), surely we are face to face with a marvelous and far-reaching faculty, the faculty of choice, and this rising from the utter bottom of biology to the summit-formative faculty—"auto-determination," or if you please, mind . . so the microbe tries it on this way or that, till it succeeds, by self-education in the school of experience.

This has a familiar sound.

> The Secret Doctrine teaches (c) The fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul—a spark of the former—through the Cycle of Incarnation (or "Necessity") in accordance with Cyclic and Karmic law, during the whole term. In other words, no purely spiritual Buddhi (divine Soul) can have an independent (conscious) existence before the spark which issued from the pure essence of the Universal Sixth principle—or the OVER-SOUL—has (a) passed through every elemental form of the phenomenal world of that Manvantara, and (b) acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts (checked by its Karma), thus ascending through all the degrees of intelligence, from the lowest to the highest Manas (mind), from mineral and plant, up to the holiest archangel (Dhyani-Buddha). (S. D. i. 14).

Sir Albutt intones the response; he believes cells and microbes are teachable, and believes this fact to be the key to illimitable progress. That he is not only biologically on the right track, but sees as well something of the true natural synthesis of all forms of art and science, betrays itself by his quoting from Coleridge:

> For I had found
> That outward forms, the loftiest, still receive
> Their final influence from the life within.

When a man is able to synthesize medical science and poetry, and sees in both evidence of illimitable progress for all life, from microbes on, that man is seeing and talking Theosophy; his own progress along that road, should he have courage, will be illimitable.

FROM NEWTON TO EINSTEIN

In "From Newton to Einstein," a popular exposition of the Einstein Theory, occurs a reference to the "peculiar idea" held by Plato and Aristotle that seeing is effected by means of tentacles of some peculiar force shot out from the eye; this, being also one of the most ancient Oriental teachings, must perforce be a "peculiar idea" to patronizing—and infantile—Western science. Patanjali says:

> By performing concentration in regard to the properties and essential nature of form, especially that of the human body, the ascetic acquires the power of causing the disappearance of his corporeal frame from the sight of others, because thereby its property of being apprehended by the eye is checked, and that property of Satwa which exhibits itself as luminousness is disconnected from the spectator's organ of sight.

The Theosophical commentary says:

> The schools of to-day lay down the rule that if there is a healthy eye in line with the rays of light reflected from an object—such as a human body—the latter will be seen, and that no action of the mind of the person looked at can inhibit the functions of the optic nerves and retina of the onlooker. But . . the absence of luminousness or its being disconnected from the seer's eye will cause a disappearance.

Although the discovery of Dr. Charles Russ, British bacteriologist, is in a fair way to be discredited in the cultured mind by the manner in which the yellow press is exploiting it, it may nevertheless be worthy of attention. Dr. Russ, after many years of experimentation, appears to have built an

instrument, unimpeachably honest in construction, which shows a peculiar action under the human eye. A rotatable drum suspended in an electrical field under certain insulating conditions, and exposed to view through a narrow slit, is driven this way and that by the glance of the eye. Experiments were carried out, in order to find whether bringing the brain region, or other parts of the body, near the slit, had any effect, but with negative results. The only man who failed to move the drum by looking at it was afterward found to be suffering from incipient cataract. There are several peculiar features in the action of this apparatus, which remain to be elucidated. If this discovery is as reported, science will be forced to come to new conclusions as to the action and function of the eye; in the case of the man with the cataract, since he could *see* the drum, it seems obvious that the inability to move it was due to a more subtle inhibition of some force *connected* with seeing—Theosophically, the Karmic condition engaged in bringing on the cataract. Lacking the Theosophical coordination and synthesis of all phenomena, it will probably be many years before science connects this with the "peculiar idea" of Plato and Patanjali. Yet it may be well for Theosophists to keep an eye on developments.

EYES AND IDEAS

Darwinian evolution, stripped of the support of the foremost scientific minds, continues to dog the progress of thought like a poverty-stricken camp follower. Dr. T. D. Atkinson of Los Angeles believes sleep is a result of ages of enforced nocturnal quiescence for safety's sake.

> Blind (man) is defenseless and an easy prey to marauders. It becomes absolutely necessary for him, in his course of development, to hide away and be absolutely quiet whenever his sense of sight failed him, and it failed him regularly once every twenty-four hours . . At the approach of darkness man has for millions of years quietly hid himself away, and in his constant endeavor to be absolutely quiet, produced a condition which we call sleep . . had man's eyes been constructed to use at night instead of daytime he would have gone through the habit of sleep in the daytime instead of night, as do all animals and birds who see better at night than day.

As sleep, according to Theosophy, is a necessity both to body and soul, irrespective of acquired habits or physical self-protection, an analysis of this theory may be interesting. Upon what do nocturnal animals of prey live, guided by their keen sight and sense of smell? Upon *sleeping* animals, mostly, as any naturalist knows! Also, as any student of animal life knows, there is no animal which sees *better* in the night, but there are many which see *better than others* then, therefore their night-hunting habits. The cat and allied animals, and some owls, are equally at home in day and night. Why then should they ever sleep, as they do? Dr. Atkinson is trying to lift himself by his own suspenders. If characteristics are acquired from environment, then the fact that man sees better in daytime must be due to his having daytime habits from the first, and his daytime habits are due to his having daytime eyes to start with; conversely with the night animals; one is reminded of the world bearing turtle of some old exoteric religions; upon what does he stand? What "constructed" man's eyes to see better in the daytime, and why?

Dr. Atkinson has another interesting idea:

> . . "Nearly all the organs of the body function just as well during sleep as during consciousness. It is only a few of the organs whose functions are temporarily suspended . . any one of them may bring back consciousness at any time in case of necessity. Take, for instance, the sense of hearing. The volume of the noise does not decide whether a sleeper is to be awakened, but whether the noise is of a suspicious or unknown character. . . either the ear has learned to judge the necessity for restoration of consciousness, or, what is more probable, it is in direct communication with the brain, which itself judges the necessity and acts accordingly.

The vision of an alert ear doing sentry-go over the inert body is more stimulating to mirth than to knowledge. Removing it to the brain does not help out matters; if the brain is conscious and capable of receiving a message during sleep, what is that which is *unconscious,* or mayhap *absent?* If Dr. Atkinson thinks the mind *is* the brain, or a function thereof, wherein lies the difference between the man awake and asleep, then?

But he is nearer right than may appear; by substituting for "ear" and "brain," the lesser lives which use these organs as vehicles, and are in turn the well-trained servants and vehicles of the Perceiver within, who periodically absents himself for his own purposes, leaving the lesser consciousnesses on guard, one may arrive at the truth,—and the *reason* for the relationship between Man and his subject lives; the reason for the existence of the human being, who is the whirlpool intersection of innumerable life currents, and *nothing else.*

VIMANA VIDYA

The statement made in the "Secret Doctrine" of 1888, that the ancient Aryans possessed a "vimana vidya," or "science of flying in air vessels," inherited from their Atlantean forefathers aroused a great amount of contemptuous derision.

A Review of Review article tells of figures of flying machines inscribed in the caves of Ellora, India; the "Secret Doctrine" states that these caves are remains of the earliest Aryan Descendants of Atlantis.

The author of the article, Ikbar Ali Shah, notes the existence in Sanskrit of a complete nomenclature for flying machines and their operation, as referred to in the Ramayana and Mahabharata; he fails to understand how such a nomenclature could have arisen without the existence of actual machines, but does not understand how they could have been flown in the absence of any source of power such as we now have.

The average scientist will probably stigmatize these machines, therefore, along with Icarus' and Homer's vessels "going without sails or oars," as ancient fables. The existence, however, of these diagrams and nomenclature, throws an unflattering light on the Western mind; if the machines were real, the existence of whole gigantic civilizations in some ways superior to our own must be conceded; in short, Blavatsky's Secret Doctrine *in toto;* if they were imaginary, then the old Aryans possessed an imaginative foresight far superior to anything in the Western mind, which derided, denied, and resisted the steam engine, the telephone, the automobile, and the airplane, up to the last possible moment.

As to the power used; if the author will read Blavatsky's chapter on the Keeley motor, he will not only solve the riddle, but will understand why the earnest scientists now seeking to unlock the energy of the atom are on a wilder chase than any mediaeval alchemist, and why Keeley, Giragossian, and the Puget Sound youth, all of whose experiments were so promising at first, have lapsed into limbo; not because these forces are not real, but because their use will not be *permitted* at this stage of the Black Age; they could and would serve no other cause than that of murder, oppression, and human madness in general.

CHAULMOOGRA OIL

After some years of test and experiment, it has been demonstrated that leprosy can be permanently cured by injections of an extract of chaulmoogra oil; the discovery was made through a reference in an old Buddhist manuscript, and not, be it noted, by vivisection. The same applies to radium, the only known alleviative of cancer—whose very discovery was a vindication of some of Blavatsky's most startling doctrines.

The layman will see in the cure of leprosy merely a concomitant human "progress" in general; the Theosophist will see in it, possibly, the running out of a minor Karmic cycle applying to a class of beings.